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784 841 teristic at a bundle ceremony would distract the attention of the supernatural beings. If a menstruating woman were near a bundle spread out as an altar, the supernatural power supposed to reside in the objects on the altar would disappear; the corn mother would be corn mother no longer but simply an ear of corn, the bird messenger between the deities and man would become simply a bird skin, and so on. The odor of blood was pleasing to the gods, but not this kind of blood, which was associated with human passion. If a menstruating woman should go into a ceremony of the medicine-men, the strong human odor would cause the power of the medicine-men to leave them, and they would fail in their sleight of hand. The lodge where the ceremony was being held was for the time being an animal's lodge; it was full of animal power, over which each medicine-man was striving to make himself master. In this attempt he would fail should a menstruating woman be present, for she would cause him to become essentially human. What animal power he had would quickly desert him.

881 882 607 836 The custom in vogue when a girl reached puberty has been noted. When a boy reached this stage, there was no formal ceremony to mark the event. He was, however, taken in charge by his mother's brother's wife. From this time until his marriage, he maintained sexual relations with her, and entered a different stage immediately after having had intercourse with this woman. When her real husband was off hunting or on the warpath, the youth continued marital relations with her. Thus it might happen that for four or five years a woman would have an additional "husband," or possibly three or four, with a temporary state of polyandry thereby prevailing. [595] [834] No such custom as this existed for girls, as they were supposed to remain virgins until marriage.

882 291 Up to this time the boy went naked, except for a blanket or robe in cold weather. From then on he wore leggings, and otherwise dressed as a man.

857 A further word should be said as to the relationship of the sexes. Great freedom was allowed children, and it was their custom as they neared puberty to play the game of man and wife. They built small grass lodges which they furnished as were the lodges of their parents. 836 Should the parents, however, suspect that an improper relationship might ensue, the girls were more carefully watched or might be kept at home. Thereafter the only opportunity for the boy to see the girl would be at the spring or creek when the girl went for water, or he might see her by stealth in the evening near her lodge. Often this

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early intimacy would ultimately end in a marriage according to the rites of the tribe, but the girl was not allowed to exercise much choice in the selection of a husband.

Occasionally it happened that a boy and girl eluded the vigilance of the parents and lay together. If detected, this was at once checked. Should the girl become pregnant as a result of their union, and should the girl's relatives be predisposed to the boy and think him likely to become a good husband, he was asked to marry her. The relatives of the young man gathered together and sent presents of ponies, robes, blankets, and other things to the girl's parents, and the two young people were married. If the boy was not considered suitable, however, two men were sent to his lodge and he was severely beaten, and on rare occasions died as a result of the punishment. During the beating, tribal custom decreed that the boy's relatives must not defend him. The young man's parents sometimes tried to heal the breach between the two families by offering presents to the parents of the injured girl. If the girl's relatives refused to accept the boy for a son-in-law, they attempted to secure a husband for her, which was often a matter of great difficulty. Sometimes the girl refused to tell the name of the boy who had seduced her and was driven from her own lodge, in which case she generally went to the boy's lodge and tried to live there; if they drove her out, she might be forced to live on the outskirts of the village as a prostitute. Often if a boy knew that he was about to be held responsible for betraying a girl he would run away, especially to follow a war party. Occasionally a couple, realizing their union would displease their relatives, eloped to some other village. The illicit sexual relations of young people often resulted in family disputes and conflicts involving most of the relatives on both sides.

MARRIAGE

Marriage among the Skidi was not entered into lightly or at an early age. The marriage tie was said to be enduring and faithfulness was expected and demanded. Skidi villages tended to be endogamous and a man married a woman of his own village, to whom he was not related by close ties of blood. Marriage with a first cousin was forbidden and marriage with a second cousin, though tolerated, was not considered proper.

Courtship as we understand it did not play a very important part in marriages among the higher class of Skidi. In fact, no friendship that might have been formed between a young couple ever resulted in legal marriage unless the proper relatives of both sides

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834 freedom. [I doubt that this was so between all persons of opposite sex—especially not brothers and sisters.] This does not imply that there was no sense of morality or convention. One of the greatest reproaches that could be heaped upon a man was to speak of him as *tihakakits*, which meant that the saliva ran down his face and implied that he lacked decency and did not treat women with respect.

836 548 Chastity, particularly among unmarried women, was held in high esteem. At the outskirts of every village were widows or girls who had been driven from home on account of immorality and who lived as prostitutes.

838 So far as was determined, but a single berdache has been known among the Pawnee for many years. Such an individual was said to have the ways of a woman and was supposed to have been influenced by the moon.

828 156 The lazy man was the slow one, the man who, as a boy, never carried water, packed corn, took the ponies to water, gathered wood for the fire, or ran away with a war party. Such a one was despised.

The coward was the one afraid to go on the warpath. He was always hanging around camp and never went out on the high hills at night for power because he was afraid of ghosts, as the burying grounds were generally on hills.

The stingy man was the sort who, when it was his wife's turn to provide food for the occupants of the lodge, put on the fire a tiny pot of meat only sufficient for himself.

The liar was one who always deceived people. He constantly came in with false news of having seen buffalo near-by. He gave false alarms when sent out as a scout. He was generally a coward as well, for he never, if he could help it, went out in front when in the presence of the enemy; yet he was always the first to return home and boast of his deeds in the fight. Should he lie four times about having seen buffalo his word was forever after doubted and he was despised and no attention paid to him. His joints got large and he became a cripple. When the Skidi saw a man whose joints were swollen with arthritis they said that it was the penalty he paid for having been a liar.

158 Insane and crazy persons in old times were not known as such; at any rate it is not remembered that they existed. A woman was said to be "mixed up," "her spirit is not straight," when she was under the influence of love medicine and powerless to control herself.